RELIGIOUS INTELLIGENCE.

June 23-Fifth Sunday After Pentecost.

RELIGIOUS PROGRAMME FOR TO-DAY.

The Herald Religious Correspondence.

"Let Us Eat and Drink, for To-Morrow We Die."

Sermon by the Rev. Bishop Odenheimer.

VENTILATION OF THE OLD THEOLOGIES.

Religious Services To-Day Sketch of Rev. Dr. Norman McLeod, of Glasgow,

cotland, deceased last Sunday, in Canal street Presbyterian church, 17 Greene street, by Rev. David Mitchell, at half-past ten o'clock.

At Apollo Hall, corner of Broadway and Twenty-eighth street, Miss Jennie Leys, inspirational speaker, will lecture at half-past ten A. M. and half-past seven P. M.

Bishop Snow will preach in the University, Washington square, at three P. M. Subject-"What the de Says About the Pope." At the Church of the Resurrection, Fifty-seventh

street, near Lexington avenue, Rev. Dr. Flagg will preach morning and evening. At the North Baptist church, corner of Christopher and Bediord streets, preaching in the morning by

the paster and in the evening by Rev. Frank Remington, a former pastor.

Rev. Bishop R. S. Foster will preach at St. Luke's Methodist Episcopai church, Forty-first street, near Sixth avenue, morning, at half-past ten o'clock.

At the Trinity Baptist church, Fifty-fifth street, near Lexington avenue, Rev. J. S. Holme, pastor. Preaching at half-past ten A. M. Subject-"Hos-

pitality: Is there such a grace known to modern Christianity?" Portieth anniversary of Sunday School of First Baptist church, Thirty-ninth street and Park avenue, at half-past three P. M. Annual reunion of

former workers at quarter-past seven P. M. Rev. Rush R. Shippen, Church of the Messiah, Thirty-fourth street and Park avenue-morning

and evening. Rev. U. C. Brewer, of Danville, Ind., Christian Church, Twenty-eighth street and Broadway-

Rev. J. S. Hanna, New England Congregational church, Madison avenue and Forty-seventh street-

morning and evening. Rev. H. D. Northrup, Presbyterian church, West Fwenty-third street—morning and evening.

Rev. Stephen H. Tyng, Jr., Church of the Holy

Trinity, Madison avenue and Forty-second street-

Rev. J. S. Holme, Trinity Baptist church, Fiftyfifth street-morning-special subject.

"Let Us Eat and Drink, for To-morrow

We Die."-I. Corinthians, xv., 32. FO THE EDITOR OF THE HERALD:—
Why did the Apostle Paul make use of such language? Did he believe, as the Christian world believes, that man is possessed of an undying sout, or spirit, that survives the death of the body and will continue to live eternally? How, then, could he say, "If the dead rise not, let us eat and drink, for to-morrow we die ?" St. Paul must have known that immortal souls or deathless spirits cannot die. What could be have meant when he said, "If the dead rise not?" That only can be a subject of resurrection which has fallen under the power of death; so that in strict propriety what the Apostle declares is, if there is not to be a resurrection of our dead bodies, let us eat and drink, &c. But all Christendom teaches that souls exist without bodies, and much better than with them. All "liberai" Christians, as well as the orthodox, teach that souls, emancipated from the thraidom of these mortal bodies, dwell in glory, while the orthodox insist upon and enforce the horrid conceit that sinful disembodied spirits dwell in conscious torment in heil fire; while Christ's Apostle to the Gentiles declares, in contradiction of them scious torment in hell fire; while Christ's Apostle to the Gentiles declares, in contradiction of them all, "If the dead rise not, let us eat and drink, for to-morrow we die." "Then they also which are fallen asleep in Christ are perished." The conclusion is self-evident. Paul's doctrine is that the resurrection is essential to a future life; if there is no resurrection of the dead, he would say, make the most of this present life, for there is nothing beyond. But God has decreed "that there shall be a resurrection of the dead, both of the just and the unjust" (Acts, xxiv., 15.) What men sow that shall they also reap. "If we sow to the flesh, we shall of the flesh reap corruption: but if we sow to the Spirit we shall of the Spirit reap life everlasting," and the reaping time is at the harvest, the end of the world. The Bible teaching is consistent with itself; it is the truth of God. It makes the resurrection ancessity and insists upon it, while our modern teachers, pretending to believe in a resurrection, teach at the same time a doctrine which makes the resurrection quite unnecessary and is utterly inconsistent with it—"For some have not the knowledge of God. I speak this to your shame." W. Sentiles declares, in contradiction of the

Ventilation of the Old Theologies.

TO THE EDITOR OF THE HERALD :-Besides the forward movement of R. W. Mackay's "Progress of the Intellect," Cox's "Aryan Mythology" and Max Muller's "Science of Religion." there are other keys to the secret chambers of the old theologies. The learned Freemasons are students along the plane of the old nature worship, whose secret things or mysteries belong to God, and were not revealed to the masses of the people. "The light shined unto the darkness, and the darkness comprehended it not:" hence so much the letter kills while the spirit is young with life. They ofitime swooped the heavens in magnificent poetry. The Lord rode upon a cherub when the "Sun in Taurus rides," and did fly with the wings of the wind. From the sign of Taurus, or bull, at the Passover equinox, before Aries or the Lamb took away the sins of the world to the Strong Ass of Isaacson, the ancient sign of the summer solstice, and thence to Leo, or Lion of Judah, there was Gabriel or the "strength of God," in power of the Highest. Nor less does Mr. Cox find Homer moving in measure to the "magnificent solar epic," according to the personated aspects of the sun, moon and stars in times and seasons. The shield of Achilles was wrought in the twelve-visaged aspect of the sun, symbolically imaged by the Zodiac, the golden girdle about his hips, as seen by St. John. It was the Lord's day, or Sunday, in which the seer saw so many things in mythological disguises. As each year involved the fulness of time it was very natural that the heavens in their movements and change of base should be taken as the measure thereof; hence the Sabbath days, Sundays and Mondays were always in apt relations to the Word in their voices from heaven. Besides there was a physiological aspect whereby the fulness of the Godhead bodily was in His kingdom on earth as it is in heaven, however divided in Jacob and scattered in Israel, and by the correspondences each part reflected the other, or performed the necessary functions in the Word made flesh. Says Mr. Perowne, in Smith's "Dictionary of the Bible," "The Jews distribute all the laws in the Pentateuch under the two heads of affirmative and negative precepts. Of the former they reckon 24s because, according to the anatomy of the rabbins, so many are the parts of the human body. Of the latter they make 39s, which is the number of the days in the year, and also the number of veins in the human body. Accordingly the Jews are bound to the observance of 613 precepts, and in order that these precepts may be perpetually kept in mind they are wont to carry a piece of cloth, four square, at the four corners of which they have singers, consisting of eight threads apiece, fastened in five knots. These lingers are called by a word which in number denotes 600; add to this the eight threads and the five knots and we get the 613 precepts. The give knots denote the five books of Moses." These 613 precepts of the mystical Word are quite as holy and as much commanded to be knot and the live knots and we much commanded to be knot in the Five knots and and we much commanded to be knot in the Five knots and and we much commanded to be knot in the Five knots and and we much commanded to be knot in the Five knots and and we have the five knot in the Five knots and and we have the five knots and and we have the five knots and we get the 613 precepts of the mystical Word are quite as holy and as much commanded to the five knots and the five knot formed the necessary functions in the Word made much ado as being the Lord's Day, though they scruple not in their own labor on the holy day to make merchandise of ignorance and credulity. There must be no Sunday libraries and reading

rooms, because among the dis precepts, with here a little and their a little, and line upon line, the Sabbath, consecrated to the ancient Seb or Saturn, was to be remembered in the later evolution of the nature worship. The dis divisions of the Word constituted the law of the testimeny as spoken by the mouth of God and written with His finger. "Thus saith the Lord"—and woe betide any familiar spirit who should speak not according to this Word and its light shining unto the darkness. Here, indeed, was a large range for riddles, dark sayings and parables, where every scribe instructed into the kingdom of heaven might bring ont his treasures, old and new. On every hand there were fresh fields and pastures new, and yet would remain very much land to be possessed. Lot here was the Son, and lot there was the Lord, and the Word, in mystic wise, be spoken by the mouth of God. Says the Psalmist, "I will incline mine ear to a parable; I will open my dark saying upon the harp." It was the harp of a thousand strings of heaven and of earth from which the harpers discoursed their eloquent music of the spheres. Says Dwight:—"In the representation of the ancient Deitles the imagination of the spheres. Says Dwight:—"In the representation of the ancient Deitles the imagination of the spheres. Says Dwight:—"In the representation of the ancient Deitles the imagination of the spheres. Says Dwight:—"In the representation of the sphere should magee only. Its objects are the great spectacles which nature exhibits—the sky, the sea and the seditious elements represented under the images of the stars, the beaming san and the staining moon—all which objects, being endowed with personality by a few striking features, afford better materials for poetry than for plastic art."

There is always a mythical or mystical drapery enveloping these beings. The Son of Heaven with healing in his wings becomes interchangeable with the Son of Man. From time immemorial the mythical drapery or wandling looks and mythical disguises. Strauss would show how t

"Disciple" Having Taken "Cato" to Task, Is Himself Taken to Task by a

TO THE EDITOR OF THE HERALD:-Having become much interested in several artieles in the religious columns of the Sunday HERALD I ask the privilege of a few lines on the subject of the immortality of the soul. In an article two or three Sundays ago a writer, signing himself "Dis ciple," takes "Cato" to task, and accuses him of begging the question." I think it would well to look at "Disciple's" proofs of the immortality of man, and see who is begging the question. I will first take the ground that the Scripture is the word of God and the truth, and will be accomplished to the letter. "Disciple" says he will present some thoughts and quotations to advance the "presumption" that man is immortal; the Gospel yea and amen, and not "presumption;" therefore we want facts. "Disciple" says there will be a resurrection of all the seed of Adam. I will quote one or two verses, and see what the Prophets say:—Isaiah, xxvi. 13—"O Lord our God, other lords besides Thee have had dominion over us, but by Thee only will we make mention of Thy name." 14—"They are dead, they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them and made all their memory to perish." John Ili., 36—"He that believeth on the Son hath everlasting life, and he that believeth on the Son shall not see life, but the wrath of God abideth on him." John vi., 53 and 54—"Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood ye have no lite in you; whose eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." I Timothy vi., 14—"Paul gives Timothy a charge: that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 15—"Which in his times he shall show, the blessed and only Potentate, the King of kings and Lord of lords." 16—"Who only hath immortality; dwelling in the light which no man can approach, unto whom no man hath seen, nor can see, to whom be honor and power everlasting." Here ought to be proof enough that none but Christ hath immortality or eternal life, and that no man can obtain it unless they conforms to his plan, and that by faith and obedience, which harmonizes with Faul's teachings in Corinthians xv., 22, 23, which. "Disciple" forgets to Prophets say:-Isaiah, xxvi., 13-"O Lord our God, conforms to his plan, and that by faith and obedi-ence, which harmonizes with Paul's teachings in Corinthians xv., 22, 23, which "Disciple" forgets to quote—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's, at his coming." Here the Apostic tells who the all are; we know that we are all of Adam, but do all belong to Christ 7 Paul answers that question—I Cor-inthians, xv., 17—"And if Christ be not raised, your faith is vain; ye are yet in your sins;" 18th, "Taen they also which are failen asleep in Christ are perthey also which are failed asleep in Christ are perished." Galatans. In: 23, 2007 or are al. the children of Good by shith in deep contest, 27th. Garachield and the children of Good by shith in deep contest, 27th. Garachield and the children of Good by shith in deep contest, 27th. Garachield and the children of Good by shith in deep contest, 27th. Garachield and in the conditions a man is eligible to a resurrection, and we well know that all the seed of Adam have not conformed to these requirements, and on what principle "Disciple" raises all of Adam's seed I cannot see, unless, as he says, man has a "spiritual man," or, as some say, an immortal soul, in his mortal body. It must be this spiritual body that he will raise up; for he says that God condemned no part of man to death, except what was taken from the earth; the curse did not include the soul or spiritual man. It must follow, then, that this soul must go into the grave with the body, or there would be nothing to raise them up. How will Paul's argument, which "Disciple" (unless apply to "Disciples") spiritual man, which never thes. I. Cofinthnaus, xv., 42—"It is sown in corruption; it is raised in incorruption." 44—"It is sown a natural body; it is raised a spiritual body, 45—"And so it is written; the next man, Adam, was made a living soul; the last Adam a quick-ning spirit." 46—"Howbeit that was not first which is spiritual; but natural; and aiterward that which is spiritual; then this immortal soul is not born in the man, but something to be obtained afterward. He then shows that they become spiritual beings by being raised from the dead: 52—"in a moment, in the twinking of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised, incorruptible must put on incorruption, and this mortal must put on immortality." It is such arguments as "Disciples" that make men turn from the Bible and say if such is the doctrine it eachest it sumorthy of belief. Again he speak in the first man that the thief had a spiritual body or soul, and

through faith, received not the promises," 40—"God having provided some better thing for us, that they without us should not be made perfect." The apostle was willing to wait, but "Pisciple" is not, but expects to go to heaven when he dies. I think it would be well for him to do as the Lord told the Jews, saying "Search the Scriptures, for in them ye think ye have eternal life (not in themselves), and they are they which teach of me," Again. He says the good spiritual man will receive everlasting life, and the wicked spiritual man everlasting punishment. Here "Disciple" contradicts himself by acknowledging that eternal life is something to be obtained. Why should man wisn to obtain that which he already has? The Scripture says all things come from God (for only His spirit is eternal); then this spiritual man or immortal soul is a part of Him, and cannot die. What is it that condemns this spiritual man to eternal punishment; is it the acts of the body that sin, or is it the soul! If the soul, then a part of God sins, and then God in His anger condemns part of Himself to eternal punishment, because part of Himself has sinned. If, on the other hand, it is the body that sins and condemns the soul to eternal punishment, we have the strange spectacle of this poor clay condemning a part of Its Maker to eternal misery, for God cannot punish the body forever, for He has said of that:—"Dust thou art and unto dust shalt thou return;" therefore it would be wise in "Disciple" to learn of God and not attempt to be His counsellor.

BELIEVER.

TO THE EDITOR OF THE HERALD:The communications from "Cato" and replies elicited have drawn considerable attention to a subject about which many worthy people enter-tain a suly superstition. If they would only do their own timking they might succeed in bringing their intellects from the nursery. Then they would discover the following axioms:— First—"The Absolute is inscrutable." Second—Our bodies are not mortal.

ALEXANDER.

Rev. Father Burke-Ecumenical Councils-Protestant Faith-A Reply to George Lee.

TO THE EDITOR OF THE HERALD:-

The HERALD being the great representative newspaper of America, as well as the most liberal and impartial, I would solicit the favor of a place in your columns to reply as briefly as possible to several statements made by George Lee, 750 Kent avenue, in a communication from him addressed to the NEW YORK HERALD and published in last Sunday's edition of that paper-statements which may not be contradicted, and which are calculated to mislead not only those of the Protestant faith, but also such thoughtless and unreflecting Catholics as may have seen and read them-statements unsupported by facts and totally at variance with the truth.

Commencing with a burst of indignation at what he conceives to be the absurdity of certain assertions made by Father Burke, to which his communi cation is intended as a reply, he launches out into a very learned disquisition on the subject of Ecu-menical Councils, but he barely finishes his sentences before it becomes apparent to all intelligent readers that his idea of the Catholic Church, or an Ecumenical Council or a dogma of faith is exceed-Ecumenical Council or a dogma of faith is exceedingly vague and dublous. He makes the wonderful statement that as the Church solemnly decided in the late Council a question which for a time she had permitted a few to deny in theory only, she has changed her faith and is no longer infailible. How convincing, indeed! How logical! As well might he say that the Church in the Council of Nice denied herself because she there affirmed the divinity of the Son of God against those who had previously presumed to deny this great article of faith. And so he might argue in the case of every Ecumenical Council, that whenever the Church has upheld the faith ofher divine founder she has contradicted herself, because previously to each decision vain and presumptuous men were to be found who had no hesitation in denying that divine faith. It requires very little study of history to convince those who are sincere and impartial that in every age the dogmas of faith declared by the late Ecumenical Council have been believed and practised, and, though at times they may have been denied with more or less boildness, they have as constantly been affirmed and reaffirmed, not only by popes and councils, but by doctors and learned writers.

But your correspondent condescends to add other proofs to the convincing fact that we have just disposed of, and he brings forward another wonderful statement, which is no less a one than that Pope Gregory the Great denied his authority as a successor of St. Peter. The same Pope Gregory who has earned for himself the condemnation of all good Protestants, certainly as well qualified as your correspondent, declare to have been the first Popethe first Autichrist—the same Pope Gregory who has earned for himself the condemnation of all good Protestants, because, as these pous persons say, he usarped the authority of Pope over the English Church, who rebuked the Patriarch of Constantinople because he authority of Pope over the English Church was consmitted by the voice of the Lord to the Apostic Peter. For t ingly vague and dublous. He makes the wonderful statement that as the Church solemnly

authority as successor of St. Peter, but always with a humility in keeping with his title of "Servant of the Servants of God."

And now we come to the next statement of your correspondent, equally convincing with the two preceding:—"For over eleven centuries the laity were permitted to partake of the sacramental cup; but this has been changed, and now none but the officiating priest or priests drink of it." It is true that for a long while the laity were generally allowed to communicate under both species, as that is undoubtedly the more ancient practice, and more in conformity with the practice as instituted by our Saviour, when he offered the first mass to the Heavenly Father, and fed the twelve apostics with His body and blood; but your correspondent does not seem to distinguish the difference between a doctrine of the Church as the doctrine of the real presence and a mere practice or usage as the practice of communicating under one or two species. The Church has never ceased to believe in the real presence of our Saviour under each species, and she changed her practice simply to avoid abuses.

Again your correspondent asserts:—'The celebacy of the clergy was first publicly enjoined at the first Council of Lateran, A. D. 1123, but was especially protested against by the Council of Nice, A. D. 325."

What an absurd assertion! Every tyro in history

D. 325." What an absurd assertion! Every tyro in history What an absurd assertion! Every tyro in history knows that the Lateran Council simply endeavored by ecclesiastical penalties to bring back to their former state certain incontinent cleries, who were living in violation of the canons. First publicly enjoined! Has your correspondent never read of the great struggle in England, between the incontinent secular clergy and those who remained true to their ordination vows, in the ninth and tenth centuries, and how hard St. Dunstan habored before he could bring back these scandalous priests to a sense of their duty? But let us see about the Council of Nice. Eusebius of Cæsarca, an illustrious prelate whô lived and wrote at the time of the Council, tells us, "The state of continence is the proper state of those who are devoted to the priesthood and engaged in the ministry of divine worship; of the dectors and the preachers of the divine word, whose care it is to raise a holy and spiritual offspring and to train to

istry of divine worship; of the doctors and the preachers of the divine word, whose care it is to raise a holy and spiritual ofispring and to train to holiness, not a particular family, but a countless multitude of the faithful." The Council of Elvira decrees that "all bishops, priests and deacons who were engaged in the married state before ordination shall separate entirely from their wives." The Council of Neocasarea ordains that any priests who marries after ordination shall be deposed. And the Ecumenical Council of Nice, so confidently quoted by your correspondent, forbids all, whether bishops, priests, deacons, or other clerics, to have under the same roof any woman, save a mother, sister, aunt, or other whose relationship preciudes all just ground of suspicion.

dise;" but "Disciple" says He was there on the selfsame day. Paul's teaching of the resurrection is
based on the resurrection of Christ's body from the
grave, and says, "If Christ be not risen then they
that are fallen asleep in Christ are perished;" and
yet we find "Disciple" placing the thief in Paradise
before Christ is even buried. I think "Disciple" has
not read his Bible carefully, or be would have noticed that the term "to-day" is always written
in the Scriptures as a proper name or noun,
and hence is applied to some specified time. We find
Paul, in Hebrews, iti, ", using the term and applying it to the Israelites in the wilderness—"foday," if you will hear his voice;" s, "Harden not
your hearts as in the provocation, in the day of
temptation in the wilderness," g, "when your
fathers tempted me, proved me and saw my works
forty years," Hebrews, iv, "—"Again he limited
a certain day, saying in David, "fo-day," after so
long a time." We see by this that the term "today" is always applied to some particular time in
the purpose of Good, and as the their requested to
be remembered when the Lord came
into his kingdom, and when the Lord came
into his kingdom, and when the Lord came
into his kingdom he should be with
him. I do not think a "Disciple" would say that his
kingdom was set up yet, when the
toral tool to day. If you will heave, it was but promising him that
when ne came into his kingdom he should be with
him. I do not think a "Disciple" would say that his
kingdom was set up yet, when the
toral to have been restrained by the consideration that you
were hot the only saint, the only prudent person
and on the work of the many shows
they might be also. These sloulans, t. lo, And wait
for him, and he would return, that where he was
they might be also. These sloulans, t. lo, And wait
for him, the Lord Jesus Christ, who shalt change
our vile body, that it may be fashioned like unto his
giorious body, or spiritual body; according to the
working whereby he is able to suddue all
things unto Himself. In suspiction.

And now we come to another assertion, only ex-

through the columns of the Herald, and as for the Council of Constantinople, he will please inform us to which one he refers, as many councils met in that unfortunate city. But if any one says that a council sanctioned by the Holy See ever set up any canno of Seripture different from that procisimed by the Ecumenicai Council of Trent, he says that which is totally false—he is the virtim of gross deception. The Church of God holds that version of the Scriptures which was prepared by the great Doctor St. Jerome, and which Pope Gelasius solemnly affirmed to be the true Word of God, in a council held at Rome in 494.

And now I will leave your correspondent, hoping in all charity that he will read more, think more and pray more, and I sincerely believe that if he performs the last mentioned duty carnestly God will enable him to see the day when he will regret nothing more than the article which he placed in last Sunday's Herald. I will close in his own words:—For my own part, I would have thought it unworthy of notice had he not been instituting a comparison between the stability of the Catholic Church and the ever changing doctrines of the Protestants. I am a Catholic, and I am not afraid of all honest criticism; but I am free to confess a decided repugnance to the use of anything calculated to mislead or deceive, in order to support Catholicism at the expense of any other religious belief."

Apologizing for offering you so long an article, but trusting that with your usual impartiality you will give it a place in your columns, I remain respectfully,

The beautiful weather of last Sunday and the an-nouncement made in the forepart of the week that the Right Rev. Bishop Odenheimer, Episcopal Bishop of the diocese of New Jersey, was to preach at Christ's church, Ridgewood, N. J., attracted large numbers, the church being well filled with a devout and attentive congregation. This church is

large numbers, the church being well filled with a devout and attentive congregation. This church is situated in a very fine section of country about two miles from Ridgewood station, on the line of the Eric Railway, and is considered in a very flourishing condition, and of which the Rev. L. R. Dickinson is rector. The reverend gentleman delivered an eloquent and beautifully worded discourse in the forenoon from St. Mark iv., 30-32—"And He said, Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? It is like a grain of mustard seed, which when it is seen in the earth is less than all the seeds that be in the earth; but when it is sown it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it."

The reverend gentleman commenced by observing that our Lord looked around on the world of nature for some object of compassion. Whereunto shall I liken the kingdom of God? He did not say it is like that great mountain, or like yonder cedar of Lebanon. Twelve uneducated men were the means of spreading the gospel of Jesus Christ all over the known world. Thus, by means the most insignificant to human view, all this was accomplished, and is even so if good seed is sown in the human soul.

In the afternoon he also preached in the chapel of Christ church, connected with the same parish, near the station at Ridgewood, and took as his text II. Timothy, iv., 'T—'I have fought a good fight; I have finished my course; I have kept the faith." The fight here spoken of was not like the battles of the disputer of this world, whose hand is against every one. It was a good fight—the fight of faith. Not a faith, some sectarian dogma, but the faith—God's truth. He demonstrated the common idea that it is no matter what one believes, if he is only honest and sincere. Skepticism and infidelity were excellently shown up. It is not, said the reverend gentleman expressed great pleasure at the growth and prosperity of the

Blessing the Foundation Stone of a New Church at Mount Holly, N. J.

The Right Rev. Bishop Bayley, of the Diocese of Newark, will perform the service of blessing the corner stone of the new Catholic Church of the Sacred Hearts to-day, at Mount Holly, N. J., Rev. Thaddeus J. Hogan, pastor. A large number of the clergymen of the diocese will be in attendance, Societies will march in line of procession, and every precaution will be taken to make the ceremonies as imposing as possible.

Young Priests Assigned for Duty-Archbishop McCloskey Fills Some Vacan-

cles-New Parishes To Be Founded. The Most Reverend Archbishop McCloskey has appointed the Rev. John Lynch, lately ordained at St. Joseph's Seminary, Troy, N. Y., to assist the St. Joseph's Seminary, Troy, N. Y., to assist the Rev. Dr. Brann in the administration of the parish of St. Elizabeth, Washington Heights. The Rev. Dr. McSweeney, of St. Peier's, Poughkeepsle, is to have the efficient aid of the Rev. William Joseph Kelly in attending to the spiritual wants of his large flock. The parish of St. Columba's, West Twenty-fifth street, will be the scene of the first missionary labors of the Rev. Henry Gordon.

The want of additional church accommodation is keenly felt in different parts of the archdiocese of New York, and Archbishop McCloskey, fully alive to the spiritual wants of his flock, has resolved to found two or three new parishes.

Ministerial Changes, Movements, &c. If the movements of generals and leaders in the great army of the State are worthy of casual or of frequent notice there is no good reason why the movements of the leaders of the Church's hosts fore our readers to-day the latest information in this line, gathered from our exchanges :-

fore our readers to-day the latest information in this line, gathered from our exchanges:—

PRESHYTERIAN.

Rev. Dr. C. S. Robinson and his congregation will move into their new Memorial church, on Madison avenue and Fifty-third street, New York, to-day.

Rev. D. Kingey was lately installed pastor of the Worthington (Ohio) church, which has been for many years without a pastor.

Rev. D. Tully, of Beividere, N. J., has consented to become the pastor of the First Presbyterian church, in Oswego, N. Y.

Rev. Dr. E. S. Wright was lately installed pastor of the Presbyterian church of Ripley, N. Y.

Rev. N. Millard, of the Second Presbyterian church, has been appointed assistant minister of the pastorate of the First Presbyterian church of Syracuse, and will begin his labors there in September next.

Rev. S. P. Sprecken, late of the Lutheran Church, has been appointed assistant minister of the First Presbyterian church of Utica, N. Y.

Rev. Dr. H. A. Neison, of Lane Theological Seminary, will occupy Dr. Cuyler's Presbyterian church in Brooklyn during the pastor's absence in Europe. Dr. Neison preaches his first sermon there to-day.

Mr. James F. McCurdy, a recent graduate of Princeton Theological Seminary, has received a unanimous call to the Presbyterian church of Kingston, N. Y.

Mr. Gustav Alexy, a graduate of the Union Theological Seminary of this city, was ordained to the Gospel ministry last Sabbath in the University place church.

Rev. R. J. Burtt was recently installed pastor of the South Amboy (N. J.) Presbyterian church.

Rev. E. T. Jeffers, of Oxford, Pa., has been elected President of Westminster College, in Allegheney City, an institution of the United Presbyterian church of Scotland on account of the decision of

rians.

Rev. J. S. Taylor has left the United Presbyterian
Church, of Scotland, on account of the decision of
the Synod to tolerate instrumental music in the the Synod to tolerate instrumental music in the churches.

Rev. H. M. Booth, pastor of the Englewood (N. J.) Presbyterian church, at the earnest solicitation of his congregation, has declined a call he had received to a city church.

Calvary Presbyterian church, of Baltimore, have sent their pastor, Rev. Dr. Humphrey and his family, on a vacation trip to Europe and paid the bill, \$5,000. Well done.

Rev. E. M. Green becomes temporary editor of the Presbyterian and Index. Columbia. S. C., during

hev. E. M. oreen becomes temporary cultor of the Presbylerian and Index, Columbia, S. C., during the visit of Rev. Professor Woodrow to Europe, who goes thither for his health's sake. Rev. Dr. William Ackman, late of the Spring street Presbyterian church of this city, was lately installed pastor of the Westminster church, Detroit, Mich.

Revs. S. G. Hair, J. H. Potter and W. L. Whipple Revs. S. G. Hair, J. H. Potter and W. L. Whipple were recently ordained ministers of the Presbyterian church in Western clies. The latter goes out to Persia as a missionary.

Rev. J. C. Campbell has received a call to the Sixth U. P. Church, Philadelphia, an 1 Rev. F. J. Collier to the Presbyterian church in Downington, Pa. Rev. C. B. Duncan, of Kingston, G., has been called to Fairmount (W. Va.) Presbyterian church, and Rev. J. C. Eastman to Greenville, O. Rev. James A. Griffin, of East Tennessee, goes to Beatrice, Neb., and W. J. Harding to Litchfield, Minn.

Beatrice, Neb., and W. J. Harding to Litenheid, Minn.

Revs. J. W. Jacks, of Auburn Seminary, assumes the pastorate of the Preshyterian church in Romulus, N. Y.; A. B. Robinson, of the same institution, that of Unadilla, N. Y., and Rev. D. B. Jackson, of Litehheld, Minn., goes to Madeira, Minn.

Revs. W. E. Moore, of Westchester, Pa., goes to the Second Preshyterian church of Columbus, O.;

S. V. McKee, of Waynesville, to Gliman, Ill.;

Rankin, of New Jersey, to Morrisonville, Ill.

Rev. F. Q. Rossiter, of Baraboo, Wis., has accepted a call to the Presbyterian church at Oshkosh, Wis.; Rev. Theo. B. Williams, of Auburn Seminary, has been called to Campbell, N. Y., and Rev. R. T. Wylle, of Newburg Seminary, to Williamsburg, N. Y.

Baptists.

Wylie, of Newborg Seminary, to whitainsburg, S. 1.

BAPTISTS.

Rev. Dr. N. Pierce, pastor of the First church of Springfield, ill., has gone to Europe as a commissioner from that State to the International Prison Congress, which is to meet in London next gonth. Rev. A. Latham, of Lima, Ind., has accepted the

Rev. A. Latham, of Lima, Ind., has accepted the call and assumed the duties of pastor to the Baptist church in Kendaliville, Ind.

Rev. J. T. Agenbroad, of Richmond, Ind., has lately become the pastor of the Baptist church in Akron, Ollo.

Rev. J. D. Newell, pastor of the First Baptist church of Moline, I'l., has resigned his pastorate on account of poor health.

account of poor health, Rev. R. A. Shadic, of Dundee, N. Y., has gone to Rev. R. A. Shadic, of Dundee, N. I., has gone to labor with his new charge in Sycamore. Rev. John E. Wood, Missionary on the Northern Pacific Entiroad, has removed his headquarters from Duinth, to Detroit Lake, Becker county, Minn. Revs. P. A. Nordell, of Rochester, N. Y.; Lewis

Munger, of Crozer Theological Seminary, Pennsylvania, and D. W. Leonard, of Hickory Island, Mich., A. M. Debane, of Orleans, N. Y.; S. S. Denney, of Springdeld, Ohio; Joseph Rockwood, of Minnehahs, Minn., and H. B. Westgate, of Westfield, N. Y., were recently ordained ministers of the Baptist church, and called to charges

Springdeld, Ohio; Joseph Rockwood, of Minnehaha, Minn., and H. B. Westgate, of Westfield, N. Y., were recently ordained ministers of the Baptist church, and called to charges.

Rev. Thomas Atwood, of Connecticut, goes to Guilford; W. F. Chatworthy, of Rochester Seminary, to Dayton, Ohio; G. H. Chappell (Freewill Baptist), to Parishville, N. Y.; M. A. Dougherty to Stoughton street church, Boston; Dr. W. H. Eaton, of Nashua, to Keene, N. H.; M. M. Evarts, of Front Creek, to Conklin, N. Y., and T. J. Penney, of Wooster, Ohio, to Sperry, Iowa, as pastors.

The Rev. J. Hendrick, of Williamsport, Pa., goes to Havana, N. Y.; J. D. King, of Phemixville, Fa., to Chestnut Hill, Philadelphia; A. H. Long, of Third church, Germantown, Pa., to Trinity church, Camden, N. J.; C. H. Remington, of Clinton, Iowa, to Piqua, Ohio; J. B. Stone, of Rochester Seminary, to Ludlow, Ky., and A. M. Tennant, of the same institution, to Niagara Falls, also as pastors called.

Revs. K. Walling, of Burlington, N. J., has been called to Beverley, N. J.; H. D. Webster, of Webster City, Iowa, to Fort Dodge, Iowa; J. R. Wheelock, of Newton Seminary, to Pfeasant street church, Worcester, Mass., and F. C. Wright, of Rochester Seminary, to Jefferson, Ohio.

Dr. Judson Rowland has left the First Baptist church of Pittsburg, Pa., and Dr. I. Wescott, Plymouth church, of this city; Rev. J. C. Binkolder has left Berlin, Wis., for Albany, Ind.; Rev. J. H. B. Johnson has gone from Onarga to Rantoni, Ill.; Rev. W. T. Webb, from Knob Noster, Mo., to Fortana, Karnass,

The Eaptist Society of Bristol, Ill., have given

tana, Kansas.

The Baptist Society of Bristol, Ill., have given their pastor, Rev. Jonas Woodward, three months' leave of absence to visit the Orient, and pay his expenses also. Mr. Woodward has been in the min-

leave of absence to visit the Orient, and pay his expenses also. Mr. Woodward has been in the ministry forty-two years.

Revs. Dr. Dashiel, President of the Dickinson College, Carlisle, Pa.; Dr. J. M. Reid, editor of the Christian Advocate, in Cincinnati, and Dr. T. M. Eddy, of the Metropolitan ohurch, Washington, D. C., have been appointed secretaries of the Missionary Society of the Methodist Episcopal Church of the United States, with headquarters in this city. Dr. Dashiel had been provisionally appointed Presiding Elder of Jersey City district, but had not assumed its duties, and Rev. R. Vanhorne has now taken his place on the district. Rev. D. B. K. Plerce, chaplain to the House of Refuge on Randall's Island, New York, succeeds Bishop, Gilbert Haven as editor of the Zon's Herald (Methodist), Boston.

Rev. S. L. Baldwin, of Newark, N. J., a returned missionary from China, having recruited his health here, expects to go back to his missionary work in September.

missionary from China, having recruited his health here, expects to go back to his missionary work in September.

Rev. H. S. Thompson, of Elkton, Md., has been transferred to the Providence Conference, for the benefit of his health.

Rev. J. H. Owens, of the New England Conference, has been associated with Rev. W. P. Ray in the pastorate of Trinity church, Cambridge, Mass.

Rev. E. E. Hoss has been transferred from the Holston Conference, Knoxville station, to San Francisco (Cal.) Conference.

Rev. B. H. Grever, has been appointed to Union church, Worthington, Minn.

Rev. Henry Boehim, of the Methodist Church, the oldest minister now living, celebrated his ninety-seventh birthday on the sth inst.

The new Grace (Methodist Episcopal) church, on Republican street, near Lanvale street, Baltimore, will be dedicated to-day by Bishop Peck, Bishop Ames dedicated a new Methodist Episcopal church, on Centre street, Cumberland, Md., last Sunday. Another is to be dedicated to-day, at Hampton, Va., and yet another, on Berlin Grade, Hillsboro (Va.) circuit, also to be dedicated to-day, EPISCOPALIAN.

Rev. William J. Alston, rector of St. Thomas' church, Philadelphia, has been called to the rectorship of St. Philip's church, (colored) New York.

The Episcopal Convention of South Carolina has received a single candidate for holy orders during the past year.

New York.

The Episcopal Convention of South Carolina has received a single candidate for holy orders during the past year.

Rev. Stephen Parker, rector of Christ church, Elizabeth, N. J., has sailed for Europe on his summer vacation, taken by him at the request of his congregation. Rev. C. M. Parkman will supply his pulpit in his absence.

Bishop Littlejohn, of Brooklyn, is to deliver the Baccalaureate Sermon before the graduating class at Kenyon College, to-day.

Rev. Dr. W. F. Morgan, of St. Thomas' church, this city, and family, have gone to Europe for the summer.

Rev. Dr. W. F. Morgah, of St. Thomas' church, this city, and family, have gone to Europe for the summer.

Rev. W. H. N. Stewart, assistant minister of St. Clement's church, Philadelphia, has been cailed to the rectorship of that parish by unanimous vote of its vestry.

The Rev. J. H. Tillinghast, rector of St. Luke's church, Salisbury, has accepted a call to the pastorate of St. John's and Zion churches, Richiand county, South Carolina. The vestry of St. Luke's have invited the Rev. Frank J. Murdoch, of Asheville, N. C., to fill this vacancy.

The Rev. H. W. Beers, D. D., of Milwankee, has accepted a call to the charge of St. John's parish, Ogdensburg, N. Y., and entered upon its duties.

The Rev. J. B. C. Beaublen, of Chapel of St. Augustine (Bowery), Trinity parish, has tendered his resignation.

The Rev. S. A. Bronson, D. D., has resigned the professorship of Ecclesiastical History in the Theological Seminary, at Gambier, Ohlo. The Rev. J. J. McElhinney, D. D., has resigned the Professorship of Divinity in the same seminary.

The Rev. Charles H. Hall, D. D., rector of the Church of the Holy Trinity, Brookiya, has sailed for Europe. Rev. O. B. Rogers, of St. David's church, Austin, Texas, has also gone to Europe as a delegate to the International Press Congress.

Right Rev. Bishop Wood, of Philadelphia, has appointed Rev. John W. Gerdemann, pastor of St. Pontifacius church, in that city, Secretary for the Germans.

Rev. Nicholas J. Walsh has been transferred from the pastoral charge of St. Patrick's church, Pottsville, Pa., to that of St. Joachim's, Frankfort, Philadelphia.

Rev. Daniel O'Connor, late of St. Patrick's, but more recentive of St. Teresa's church, Philadelphia

adelphia.

Rev. Daniel O'Connor, late of St. Patrick's, but

more recently of St. Teresa's church, Philadelphia, has been appointed pastor of St. Mary's church, at Mahanoy Plane, Schuyikil county, Pa.
Bishop Gibbons, of North Carolina, is seeking pecuniary aid for his feeble diocese among the wealthy Catholic churches of Philadelphia.
Bishop Wood administered the rite of confirmaion to 287 candidates last Sunday, in St. Mary's hurch, Frenchtown, Luzerne county, Pa. The grand dome of the magnificent Catholic Cathedral in Philadelphia has been repainted.

Cathedral in Philadelphia has been repainted.
Bishop Wood has purchased Bolmar's boarding school and property in Westchester, Pa., and is refitting it as a Convent and Academy of the Immaculate Heart of Mary.

MISCELLANEOUS.

The Methodist Preachers' Meeting of Baltimore have, by resolutions, congratulated Dr. Lanahan, late a Book Agent here, on his triumph in the Book Concern troubles. Concern troubles.

The Catholic Temperance Societies of Massachusetts are printing and distributing large numbers of Father Burke's great temperance lecture, which has created a sensation among dram

which has created a sensation among them drinkers.

The Rev. Dr. Gutheim, of the Jewish Temple Emanuel, has resigned his position here to accept a similar one in New Orleans, from whence he came hither. His resignation takes effect November 1.

Sir Moses Monteflore, now eighty-cipit years of the surfering to person to Person to look after the surfering.

Sir Moses Montefiore, now eighty-eight years of age, is going to Persia to look after the suffering israelities in that country.

Jewish bankers of Berlin propose to force Roumanian bonds off the public exchange market until the Jews in that Principality are secured in their religious and political rights.

Rev. Calvin Stebbins (Unitarian), of Marlboro, has accepted a call to betroit, at a salary of \$3,500. He is to preach there to-day and begin his pastorate next september.

The Boston religious folk propose to hold a three days' worlds prayer meeting in the Coliseum as soon as Gilmore gets through with his Jubilee.

The Independent Synod of Missouri has voted for union with the Southern Presbyterian Church by 64 to 57.

64 to 57.

A second Spurgeon has been discovered in the person of Rev. Alexander McLaren, of Manchester, England.

The Rev. A. H. Strong, D. D., has been elected President and Professor of Biblical Theology in Rochester Theological Seminary, to succeed the Rev. E. G. Robinson, D. D., who has been chosen to the Presidence of Proper University

Rochester Theological Seminary, to succeed the Rev. E. G. Robinson, D. D., who has been chosen to the Presidency of Brown University.

Rev. Cyrus Hamlin, D. D., has sailed on his return to Constantinople.

A granite sarcophagus is to be erected over the grave of Joseph Hughes in Bunhill Fields, London. Mr. Hughes was the founder of the British and Koreign Bible Society, and one of the originators of the English Tract Society.

The Jesuit Fathers, of the Syrian Mission, are the gnests of their brethren at Boston College.

Rev. S. A. Repass has been elected professor of the Lutheran Seminary at Salem, Va.

Rev. A. B. Van Zandt, D. D., has been chosen professor of Theology in the Reformed Dutch Seminary in New Brunswick, N. J.

Rev. C. L. Goodel, of New Eritain, Cond., has received a call to the pastorate of the First Congregational church of Detroit, Mich., at a salary of 44,000.

Dr. Kirk, of Boston, is regaining his eyesight.

was re-elected president of the congregation, and Mr. D. Dinkelspiel was chosen vice-pre Seven trustees and two members of a finance

The text from which Dr. Huebsch discuss the thirteenth verse of the first chapter of Deuteronomy:- 'Take you wise men and understanding. and known among your tribes, and I will make them rulers over you." The doctor

MAPPED OUT HIS ADDRESS under three heads—namely, the manner in which the chief men were chosen, the qualincations which they should possess for the offices they were to 22 and the manner of their inauguration. In verse 2 Moses reminds the people that at a certain time he There is nothing in the text or context to indicate the time referred to. But by turning over to Exc. dus, eighteenth chapter, we find that Jethro, the statesman, found Moses wearing himself out in judging the causes of the people himself alone. Jethro therefore cautioned him that he was not paying proper heed to his own health, and advised

Jethro therefore cautioned him that he was not paying proper heed to his own health, and advised him to provide out of all the people able men, such as fear God—men of truth, hating covetousness, and to place such to be rulers over thousands and hundreds and fittles and tens of the people, and let them judge the people at all seasons in small matters, but the great matters they might bring to mind of his son-law away from monarchical institutions and principles to democratic principles; but it is not to be supposed that Moses had any intention of exalting himself to power. His character for meekness and modesty forbids the thought. He sought not for greatness for himself, but for the people, Israel, that the world might see what A WISH AND UNDERSTANDING NATION ISRAEL WAS, At the time that the people sinned before Mount Sinal, when God proposed to destrey them, Moses prayed that his name might be stricken out of the Lord's book rather than that Israed should be destroyed. Moses had a liberal, democratic mind, else he would have chosen the chiefs himself, as suggested by his father-in-law, Jethro, instead of giving the people the right to choose for themselves from their tribes and families and heads of families. Jethro gave an additional reason, also, why this choice should be made—mamely, that all the people would go to their place in peace. But Moses knew Israel better, and he knew, also, that the greatest privilege of a free people is to be allowed to choose their own majetrates and rulers. It may be that at the time of election, and previous thereto, the waves of political commotion may roll high and heavy; but it shall be found afterwards that they have not disturbed the unity or peace of the people choosing their own rulers, and he was not mistaken in his anticipation. We do not know how long a period was covered by this first election of magistrates for Israel, but the sacred history relates that soon after the people encamped, that the difference in fact also, and that Israel had now become one people, a

In regard to the qualifications of the men to be chosen, there is a difference between the words of Moses and of Jethro. The latter recommends "able men;" but, as this is a collective expression, he further expiains what he means—"Such as fear God, men of truth, hatting covetousness." Moses bids them choose "wise men and understanding." Why did he not use the same forms of expression as Jethro? Here we see again the kind-hearted leader, mild in judgment and in manner, who seeks only the elevation and the peace of his people. Every israelite should be God-fearing, truth-telling and haters of covetousness or self-gain, and what they ought to be Moses accounted that they were. If, therefore, all the God-fearing men had to be chosen chiefs the whole community would have been chosen; but Moses saw that something more than the fear of God, &c., was needed in a ruler or magistrate, and that is their ability to use those other qualifications for the good of the whole people. There are some men down deep in whose bearts those qualities rest like the gold in the mine, and they can be brought to the surface only by patient and persevering labor; but in others they are like the sam and fatness of the tree which puts forth leaves, blossoms and fruit, so that every one can judge for himself of their fitness. To this class Moses points and says, let them be. "Known among yout these." In the light of Moses' suggestion we can better understand Jethro's recummendations. Set to understand why Jethro should sosparticularly specify the two qualifications—God-fearing and truth-loving tire, the Doctor said, house for the laws of an fear God who does not love truth. But whose an fear God who does not love truth. But when he says "vise and understanding" men are to be chosen. There is a difference between the two. A wise man, according to the old sages, is one who knows how to use an occasion when he sees it; but the understanding man creates as well as uses it.

There are many God-fearing men who dread innovations as obnoxious to thei

MISSION WORK IN LONDON AND NEW YORK. Where Are the Wealthy Christians of This Metropolis!-Half a Million Dol-lars Given to Build Fifty Churches in The subject of missions for the masses in large

cities is attracting more than ordinary attention, not only here, but across the water. Some of our leading New York city missionaries have been and now are in Europe studying the modes of conducting mission enterprises in London and other large cities, and some of the chief missionaries from the other side have been and are still among us learn-A granite sarcophagus is to be erected over the grave of Joseph Hugies in Bunhill Fields, London, Mr. Hughes was the founder of the British and Foreign Bible Society, and one of the Originators of the English Tract Society.

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Dr. Kirk, of Boston, is regaining his eyesight. Persecutions of Baptists and Methodists are reported from Sweden, where Lutheran is the established religion.

The Congregation Anshi Chesed will lay the corner stone of their new synagogue on Lexington avenue and Sixty-third street on Tuesday, July 2.

A Conference of American Reform Rabbis is to be heid in Chiago shortly.

The Rev. Eather James A. McEvoy, of Pitchburg, Mass, died recently at the age of 111 years. He was probably the oldest clergyman in the country, which was a native of Meath country, Ireland. He was born in 1761.

LEXINGTON AVENUE SYNAGOGUE.

The Kind of Men who Should Raile in the Synagogue and in the Nation—Conservatism and Progress Compatible—Moses Thorough Democrat—Sermon by Hev. Dr. Huebsch.

A week ago this congregation elected their trustees and officers for the current year, and yesterday they were duly installed into office. The new officers represent progressive conservatism in Judalsm, and after the appropriate sermon which they heard yesterday they must be convinced that there is no incompatibility between the two terms of the ideas which they express the cornered their trustees in nicompatibility between the two terms of the ideas which they expressive conservatism in Judalsm, and after the appropriate sermon which they heard yesterday they must be co ing our means and modes of city evangelization